SOME NEW BOOKS.

Some Facts About Bright's Disease.

We have often had occasion to notice the trustworthy and useful medical hand-books lately offered by well-known physicians to American readers. Few of these, however, will be scanned with more curiosity and interest than the account prepared by Dr. J. F. EDWARDS, and issued by Blakiston, of the not uncommon and formerly obscure malady which, from the name of one who was at once its student and its victim, is designated as "Bright's disease." This, like other manuals compiled with judgment and authority, does not pretend to supersede the functions of a physician or contain any directions for medical treatment. So far as therapeutics are concerned, the author confines himself to suggesting a few hygienic rules. Nevertheless, the scope of the book is imperfectly indicated by the title, *How Persons Afflicted with Bright's Disease Ought to Live;* for the predisposing conditions and symptoms of the malady are carefully examined.

This disease, as we have intimated, received its name from Dr. Richard Bright of London, who, in the early part of the present century, added much by observation and experimental treatment of his own case to our previously limited knowledge of kidney disorders. The malady unquestionably existed before Bright's time, but the means of recognizing its existence were imperfectly understood, and Dr. Edwards is of opinion that many instances of sudden death or of decease from unknown causes set down in the older mortuary records should be ascribed to it. It is, of course, not denied by the author of this treatise that for scientific purposes we need to distinguish between the different forms of kidney affection, but for popular description he thinks the name of Bright's disease sufficiently appropriate. He points out that some physicians are in the habit of recording death as resulting from uræmia, which obviously means the poisoning of the system from the retention in it of the urea that the kidneys should have removed. But, although uræmia is the immediate cause of death, the malady which produced the uric poisoning was Bright's disease, and why not call it so? He deems it of importance to the community that what he believes to be the growing frequency of this insidious disorder should be concealed as little as possible behind technical nomenclature.

Bright's disease in all its forms is essentially an inflammation of the kidneys. In some forms the kidney, at first enlarged, afterward becomes contracted. In such a case its tissue, pressing on the numerous blood vessels which traverse the organ, interferes with the free passage of the blood. This backward pressure on the blood current being met and opposed by the onward impulse of the powerfully acting heart, the watery constituents of the blood may be forced through the porous walls of the blood vessels, usually of the feet and legs, and so we have dropsy not infrequently produced in an advanced stage of this form of the disease. In some cases the same pressure will cause the watery parts of the blood to ooze out into the small cavities of the lungs, which should normally be filled with air, and death will ensue from a gradual suffocation. Or, again, the backward pressure, arising from the resistance of a contracted kidney, will entail so much strain upon the heart in its efforts to overcome it that we occasionally have enlargement of the heart as a secondary effect of Bright's disease. But the most familiar form of death resulting from this malady proceeds from the accumulation of urea in the blood, owing to the inability of a weakened kidney to adequately discharge its office of scavenger. The urea retained in the blood may be stored up in enormous quantity before the patient is aware of it, when suddenly it will attack the brain and cause convulsions. Or, acting more gradually upon the cerebral tissues, it may blunt one sense after another as it travels from the upper portion of this organ downward, until it strikes and contaminates that portion of the brain containing the nerves that convey the impulse of contraction to the heart and lungs. Thereupon the heart stops pulsating, and the unconscious patient quietly ceases to breathe.

Bright's disease is not yet set down in medical works as an hereditary affection, though, from his own observation, Dr. Edwards is of opinion that it will ultimately be so classed. That there are predisposing conditions is unquestionable. Such are constipation; want of cleanliness, which impairs the function of elimination discharged by the skin in perspiration; excessive muscular action, imposing an abnormal amount of work on the kidneys through an extra production of dead and decayed elements; sedentary habits which, by depressing the general system, react unfavorably on a hard-working organ; defective circulation, by which the blood, driven out of the extremities, tends to engorge the kidneys; the use of alcoholic liquors, which stimulate the organ to immoderate activity; and finally, the use of tobacco, which imposes on it the superfluous task of eliminating nicotine.

This survey of predisposing conditions indicates the habits of life which a person threatened or afflicted with this malady ought to follow. Of capital moment to such patients is a daily evacuation of the bowels, for which object Dr. Edwards recommends a glass of cold water, drunk, not some time previous to breakfast, but on the instant before eating. Again, by frequent baths, by friction, and by the use of woollen underclothing, changed at short intervals, it is possible to so far promote insensible perspiration that the skin will, in large part, discharge the office of eliminating urea, and sensibly relieve a disabled kidney. As regards exercise, a moderate amount is indispensable, but it is equally essential not to exceed reasonable bounds. In most cases of Bright's disease, where the strength has not been too much reduced, Dr. Edwards thinks a walk of three or four miles would be of positive benefit to the kidneys, whereas one of ten miles would certainly be injurious. As regards imperfect circulation, the sufferer from this malady is cautioned to neglect no means of keeping the feet warm. Apropos of unequal arterial distribution, we may note that, as the chief cause of inflammation in the kidneys is an excess of blood, Dr. Edwards recommends patients to make use of a gentle counter irritation over the region of these organs, morning and evening. This may be done by drawing a coarse towel across the small of the back, until a sensation of warmth is felt. Touching the use of alcohol, our author does not hesitate to say that it should be absolutely discarded in this disease. Gin is popularly supposed to have a beneficial action on the kidneys. It is, no doubt, a diuretic; that is to say, it promotes the activity of those organs, and increases the quantity of urine discharged. Its only proper function, however, is to tide over great emergencies. It is like giving the spur to a tired horse; he will go faster for a time, but the subsequent exhaustion will be all the greater. "On what ground in science or common sense," says Dr. Black of Glasgow, "diuretics are employed at the present day in dealing with acute and chronic nephritis (Bright's disease) I have ever failed to comprehend. It is an axiom in the treatment of inflammation that rest to the inflamed organ is of prime necessity. As well," continues Dr. Black, "tell a man suffering from double pneumonia to leave his bed and take a three-mile walk as to give stimulating diuretics in a case of nephritis." Regarding tobacco, Dr. Edwards says bluntly that a single puff of cigar smoke means excess to a person whose kidneys are diseased. This follows obviously enough from the principle that a disabled organ must be given as much rest as possible, for it has been plainly demonstrated by physiological research that nicotine is removed from the body through the agency of the kidneys. Of course the excessive use of tobacco is harmful in a general as well as a specific way, by upsetting the stomach and interfering with the thorough digestion and preparation of food; the poor blood which would result furnishing poor nourishment to the kidneys. From the considerations noted it will be inferred that diet also is of much importance in this disease, not only from its effect on the condition of the general system, but because articles of food abounding in nitrogenized elements have a special determination to the kidneys. Beef, for instance, is very rich in nitrogen. Hence too much of it would throw an excess of work upon the kidneys, but, on the other hand, an insufficient quantity would interfere with the adequate production of muscular vigor. Manifestly every man must be a law unto himself in this matter of eating; but the more he knows about the relation of diet to particular organs the more likely he will be to order his habits wisely.

Unbeaten Tracks in Japan.

Since the downfall of the Shogunate in 1868 there has been no lack of travellers to record their superficial impressions of Japan, and there have been at least two creditable attempts to trace in English a consecutive history of the island empire. But the country and the people have not yet been profoundly and exhaustively studied by observers at once painstaking and accomplished. Our information must remain confused, fragmentary, and unfruitful until some one has joined to the opportunities supplied by prolonged residence and an untiring scrutiny of existing phenomena such a thorough acquaintance with the past evolution of Japanese religions, institutions, laws, and manners as shall enable him to interpret the present character of the race, and such a knowledge of physiography, botany, and comparative physiology as may assist him to determine the influence of its environment. The Germans have taught us that what the half-educated eye can see is scarcely worth portraying, and it is only in the case of almost unexplored countries that we excuse the absence of large qualifications on the part of the explorer. Where, however, the thing seen is new, we are grateful for a photograph of its superficial aspects, and are content to leave the task of comment and explanation to some future hand. On this ground of novelty—because the field traversed in her book had been to a large extent unvisited—it will be acknowledged that Miss E. L. BIRD has rendered us a considerable service in her narrative entitled *Unbeaten Tracks in Japan* (2 vols., Putnams). She has certainly seen a great deal—indeed, we may say that within the range of her travels she saw everything that could be detected by one possessed of only such acquirements as pass for education and culture in good society. She has, too, an admirable faculty of setting the visible and tangible features of scenery and surroundings—the frame and surface of social and individual life—distinctly before the reader's eye. Possibly she will remind the reader of no less an artist than Defoe as regards a grasp of details, and an intuitive felicity in selecting and grasping them, whose result is a vivid, bright, and pleasing realism. Still, it may be said that even Defoe's account of the great plague, however lifelike and interesting, would be far from satisfactory to the medical, sanitary, or social student of our day. It would be lacking in the precise information most coveted, it would continually stop short at the point of deepest concern. For like reasons, it must be owned that Miss Bird's work is in some sort a disappointment. She sees so much, and paints so well, that we are always teased by a regret that she could not look more deeply into things and portray them more instructively. But it would seem that beyond some knowledge of botany her scientific attainments went no further than those of the ordinary tourist; that her familiarity with the principles and schools of art scarcely qualified her to pronounce upon the merits of Japanese sculpture, painting, and decoration, and that as regards acquaintance with the history of the country she has failed to avail herself even of the modest facilities afforded in the English language. She has certainly added a great deal to the stock of curious and perplexing phenomena presented by Japan, but she has not helped us to understand and decipher the marvels and enigmas of its complex, artificial, and anomalous civilization. In a word, what we needed was a series of sociological monographs, and Miss Bird has given us a collection of stereoscopic views.

In the absence, however, of more incisive and thoughtful delineation, Miss Bird's random photographs will prove of not a little utility as complements to the histories of Mr. Adams and Sir E. J. Reed, and as permanently fixing types of character, points of view, and aspects of manners, which are rapidly disappearing, and which, if the process of transformation goes on at the present rate, will have wholly vanished by the end of a quarter of a century. It was needful, too, that just such a work of close inspection and faithful transcription should be undertaken by some foreign hand, because the Japanese themselves, in the giddiness and self-complacency of their late awakening, have completely turned their backs upon the past, and are not in the least disposed to spend their eager curiosity in antiquarian or historical research. Herein, of course, they differ from the descendants of their old teachers, the Chinese, by the whole diameter of intellectual scope. While the young candidate for the office of mandarin is absorbed in conning the precepts of Confucius, his Japanese coeval is discussing what he terms "the new English philosophy" of Mill and Spencer, or following the narrative of the Franco-Prussian war. The latter has no time to study the strange feudalism of which all his countrymen over 30 years of age have had personal experience; he has no desire to preserve its memorials, to analyze its outcome in manners and institutions, or even, although Darwin, it is said, is one of his favorite authors, to investigate its bearing on his own congenital aptitudes. There is an extraordinary naïveté and self-assurance in the notion current among the most progressive Japanese that they can deal with the history of a race as if it were blank paper, and wipe out the transmitted customs, habits, proclivities, and sentiments of 2,000 years by the stroke of a legislator's pen. It seems to be a fact, however, that such is the prevailing view among the more educated natives, and that only a few foreign scholars who happen to be connected with legations or to be temporarily employed in the Mikado's service, comprehend that a nation can no more jump abruptly out of its past than a man can jump out of his skin. We have reason, therefore, to be grateful to Miss Bird for her resolve to diverge from the partly Europeanized highways of travel in Japan, and to pursue literally untrodden paths in the northern districts of Niphon and in the thinly settled and relatively savage island of Jezo. The bulk of her two volumes is devoted to a survey of this novel and interesting field. Something, to be sure, is said about the capital, but mainly for the sake of bringing out the contrast between the Yedo of the Shogoons and the reconstructed town which prefers the name of Tokio. But with this exception, and the record of her brief sojourn in Kioto, the sacred city of the Mikados (which was for so many centuries the Rome and Mecca of Japan), and of a flying visit to Osaka, the great commercial entrepôt, she carries us to regions scarcely touched as yet by the tide of innovation, and where we may see broad samples of what the whole country was only twelve years ago, and of what it had been without undergoing material change for at least two and a half centuries. The authority of the Daimios or great vassals, and the privileges of the Samurai or gentry class, have indeed passed away; but, saving these signs of change, the ideas, feelings, manners, and every feature of social and domestic life depicted in Miss Bird's pages are identical with those disclosed in the Japanese historical romance of the "Loyal Ronins," an English translation of which was lately issued by the same publishers to whom we are indebted for a reprint of these volumes.

We should, of course, expect to find a great variety of temperature in the Japanese empire, seeing that its northern extremity is in the latitude of Labrador, while its southern point nearly reaches the tropic of Cancer. But Miss Bird thinks that the traveller's opinion of the climate generally will depend very much upon whether he goes to the country from the east or the west. If from Singapore or China he would be apt to pronounce it bracing, healthful, delicious; if from California, damp, misty, and enervating. Different points, however, in Japan itself, though they may be on the same parallel of latitude, are not on an isothermal line. The eastern coasts are warmed by the Kuro Shiwo, the Gulf stream of the north Pacific, whereas the western are chilled by a cold northwest wind from the Asiatic mainland, and the climate of northern Yedo is Siberianized by a cold current from the Sea of Okotsk. On the whole, it may be said that the summer is hot, damp, and cloudy, and the winter cold, bright, and relatively dry, while the spring and autumn are at once briefer and more vivid than in England. There is no sickly season, nor are there any diseases of locality, and Europeans and their children thrive well in all parts of the country. On the other hand, there are some drawbacks, such as the throbbing and jerking of frequent earthquakes, and the liability to typhoons during three months of the year.

In the scenery of Japan, our author could see little of the monotony commonly ascribed to it. The luxuriance of the vegetation, and its intense greenness, not only in spring, but throughout the summer, are so wonderful that she thinks the islands of the Japanese Archipelago might well be called the emerald isles. Even winter fails to bring brownness and bareness. Evergreens of no less than 150 varieties compensate for the nudity of the deciduous trees; every landscape is bright with the verdure of springing crops, and camellias, with their crimson blossoms, light up the leafage. Among the familiar trees may be mentioned a species of elm, twenty-two varieties of oak, as many of maple, nine of fir, and four of pine. In flowering shrubs, Japan seems to be especially rich, azaleas, camellias, hydrangeas, and magnolias delighting the eye in their seasons with an astonishing breadth and blaze of color. Everywhere, too, you encounter novelties in trees and shrubs, admirable for shape or color—indeed, nearly seventeen hundred species of dicotyledonous plants have been enumerated in Japan, and the monocotyledonous are proportionately numerous. Ferns are abundant and very varied, but indigenous fruits are few, small, sour, and tasteless. The finest fruit of Japan is the persimmon, of which the best variety is a hard kind that, being peeled and dried in the sun, tastes like a fig. Grapes and oranges are but tolerable, and the yellow and red raspberries have, we are told, less taste than an English blackberry. Exotic fruits soon lose their flavor in Japan. Strawberries, for instance, have been lately introduced, and Miss Bird had some served to her that were fully ripe, but of a pale pea green color, with the smell and taste, not of strawberries, but of the Catawba grape.

The native fauna of Japan seems to be meagre enough, and imported animals do not make up for the lack of indigenous species. Cattle have no place in Japanese landscape, neither do flocks and herds form any part of the wealth of the farmer. Oxen are used for draught alone, and by no means commonly even for that purpose. Horses are employed as beasts of burden and for riding, but the native hack is described as a mean, sorry brute, trying to human patience and temper, with only three movements, namely, a drag, a roll, and a scramble. So Miss Bird says in one place, but elsewhere she speaks of the mares who are used for pack horses as the gentlest of their race. The ass, mule, and pig are never met with except on experimental farms. An apparently indigenous species of yellow dog, cowardly and given to yelping, is everywhere encountered; there is also an imported variety of dwarfish lap dog, and there are domestic cats, which, however, for the most part, have only rudimentary tails. Ducks and barn-door fowls are everywhere—indeed, hens' eggs and chickens are the only dainties appreciated by foreigners which are always attainable. Mosquitoes, it seems, are nearly universal between April and October, and insects which stab and sting abound. Among birds, we are told that crows are innumerable, and that storks, herons, eagles, hawks, pheasants, and quail are often seen. But Miss Bird agrees with other travellers in observing that singing birds are mournfully rare, and that silence is a characteristic of nature in Japan. So much for nature's contribution to the environment. Apropos of the general aspect which the country wears to the traveller, we may add that Japan is quite beyond the limits of Oriental magnificence. Color and gilding are only found in the temples; palaces and cottages are alike of gray wood, and to a Western eye almost equally unsubstantial; architecture scarcely exists; wealth, if there be any, makes no display; dull blues, browns, and grays are the usual colors of costume; jewelry is not worn; even in the shops works of art are hidden rather than exhibited; everything is poor and pale, and a monotony of shabbiness and meanness characterizes the outward appearance of the towns.

From these broad features of their visible surroundings let us turn to the impressions made upon our traveller's eye by the people themselves. In one of her first chapters she describes the general appearance of the crowd encountered on her arrival at the railway station in Tokio. All the Japanese passengers wore clogs, yet, although these added three inches to their height, few of the men attained five feet seven inches, and few of the women five feet two inches; the loose upper garments which they wear when travelling makes them look far broader than they are, and also hides the defects of their figures. They seemed, says Miss Bird, "so lean, so yellow, so ugly, yet so pleasant looking—so wanting in color and effectiveness—the women so very small and tottering in their walk—the children so formal looking, and such dignified burlesques on the adults"—that she felt as if she had seen them all before on trays, fans, and teapots. "The hair of the women," she continues, "is all drawn away from their faces, and is worn in chignons, while the men, when they don't shave the front of their heads and gather their back hair into a quaint queue, drawn forward over the shaven patch, wear their coarse hair, about three inches long, in a refractory, undivided mop." In a subsequent chapter the author enters into more details touching the physical type of the Japanese. Though the women, she tells us, especially the girls, are modest, gentle, and pleasant looking, she saw nothing like even passable comeliness, except in the case of some young women whom she met at the watering place of Kaminoyama, in the north. The noses are flat, the lips thick, and the eyes of the slanting, Mongolian type, and the common custom of shaving off the eyebrows and blackening the teeth, together with an obvious lack of soul, give nearly all faces a vacant, inane expression. Physically, they look below par, as if the race were wearing out. Their shoulders are round and very sloping, their chests and hips narrow, their hands and feet very small, their stature from four feet eight inches to five feet one inch. They give you the idea—and the suggestion is verified upon inquiry—that a girl must pass from youth to middle age almost at once, when weighted with the cares of maternity. The children seem too big and heavy to be carried pick-a-back by their little mothers; but the former, too, look deficient in robust vitality, and dwindle as they grow up. Neither have the men a much more vigorous aspect; they are usually from five feet to five feet five inches, and their physique is wretched, leanness without muscle being the general rule. In short, the Japanese impressed our traveller as at once the ugliest and most pleasing people she had ever seen. She does not fail to note, however, the difference in features and expression, exaggerated by Japanese artists, between the faces of well-born persons and those of the middle and lower classes. In general it may be said that the Samurai have straighter noses, thinner lips, and a more reserved, resolute, dignified mien.

Miss Bird's allusions to the dress of the Japanese are scattered through the two volumes, and it is not easy to deduce distinct notions of the modifications introduced by different classes in the national costume. The basis of this costume for both sexes consists, it seems, of the "kimono, a very scanty dressing gown made of several straight widths of cotton or silk, fifteen inches wide, without gores or shoulder seams, but hollowed out at the neck, which it exposes freely." The armholes are merely long openings in the seams, and the sleeve, a most important part of the dress, is simply a width of the same stuff from three to ten feet long, doubled, joined, and attached to a portion of the armhole. The sleeve forms a sort of bag, the sides being sewn up from the lower end to a short distance below the arms, and it is used for stowing away food, charms, and pocket idols, as well as the paper squares used for handkerchiefs, which, when new, are carried in the girdles, but which, after being used once, are dropped into the sleeve until an opportunity is offered for throwing them away. The sleeve is invariably used for wiping away tears, and plays a most important part in classical dances and in romantic poetry. Miss Bird observed that the kimono had no "fit" and "slouches over the shoulders." It is folded over in front—by the men from left to right, and by the women from right to left—and is confined at the waist by a girdle, or obi. In the case of men this girdle is the width of a hand, but in that of woman it is a foot wide and ten feet long. It is the most important article of a woman's dress, often costing more than all the rest. No woman or girl child is ever seen out of doors without it, and the art of tying it is one of the most important parts of feminine education. Women carry handkerchiefs, trinkets, and many other things in its broad folds, while men attach to their narrow girdle, or belt, their purses, smoking apparatus, fan, and pen and ink. The kimono also, though tightly drawn behind, is wide and loose in front, and is used for a receptacle for many things. Men sometimes carry their children tucked within the fronts of their gowns, and Miss Bird has seen as many as seven books and a map taken out of the same capacious repository.

Over the kimono is often, but not habitually, worn a "haori," or short upper garment, of exactly the same make, but loose, and merely clasped over the chest by a cord. It is this wide outer garment, assumed in inclement weather by both sexes, which gives such apparent breadth to the shoulders of the Japanese; whereas the narrow, scanty kimono enables one to detect at a glance their feeble physique. It appears that many of the young men now wear "hakama" or full petticoat trousers (formerly donned only by the Samurai) drawn over the kimono, with the haori outside. But so far as the usual dress of the lower classes is concerned, it is only by the girdle and the hair that you can tell a man from a woman. In some of the rural districts, indeed, visited by Miss Bird in the interior of Niphon, the men might be said to wear nothing. Few also of the poorer peasant women in those parts wore anything but a short petticoat wound tightly round them, or else blue cotton trousers, very tight in the legs and baggy at the top, with a blue cotton garment, open to the waist, tucked into the band, and a blue cotton handkerchief knotted round the head. On the other hand, the Empress appears on state occasions, we are told, in scarlet satin hakama, or petticoat trousers, and flowing "robes," by which we are seemingly to understand not only a kimono, but an underdress. The wife of the Minister of Education is described as wearing on one occasion an "exquisite dress of dove-colored silk crape, with a pale pink underdress of the same material, which showed a little at the neck and sleeves. Her girdle was of rich dove-colored silk, with the ghost of a pale pink blossom hovering upon it here and there. She had no frills or frippery of any description or ornaments, except a single pin in her chignon, and altogether looked as graceful and dignified in her native costume as she would have looked the reverse in ours." We may take for granted, however, that she was disfigured by the repulsive habit, well nigh universal among the upper classes, of painting the lips with a reddish yellow pigment, and of covering the face and throat with a heavy coat of pearl powder. Miss Bird sums up her observations of feminine raiment in Japan with the discriminative remark that a woman is perfectly "clothed" if she has one garment and a girdle on, and perfectly "dressed" if she has two.

In Japan both sexes wear, not stockings, but foot mittens of white cloth, with a separate place for the great toe. These coverings make the naturally small feet look big and awkward, but in this country, unlike China, diminutive feet are not a subject of aristocratic vanity. By a curious anomaly, however, they admire the feeble, clumsy walk which, in the Middle Kingdom, results from an artificial deformity. It is deemed very high bred among the Japanese for women to totter along with an infirm gait, turning the feet inward. The foot gear out of doors consists, as we have said, of high clogs made of light wood, and kept on by a leather thong passing between the great toe and the others. These encumbrances scarcely permit the foot to be raised, and compel a shuffling movement. A great many of the men have their badge or crest stamped in white upon their haoris, or outer gowns. The women have their hair elaborately dressed in chignons and bows, and carefully drawn back from the face, but no jewelry, with the exception of hair pins, is worn. Miss Bird affirms, in a chapter specially dealing with dress and fashion, that hats are not worn by either sex; but the statement needs qualification. Not only the lower classes when at work out of doors, but well-to-do people when exposed to rain, snow, or intense heat, wear head coverings of plaited bamboo or straw, whose shape suggests that of a magnified stemless mushroom.

From the physical type and national costume of the Japanese, the transition is natural to the question, how are they housed and fed? to which an answer may be collected from a multitude of allusions scattered through these volumes. All the houses are built of wood, and are so unsubstantial and liable to fire that valuables are stored in godowns or "kuras," of which we will speak presently. The dwellings of the middle class in the city of Nigata have very steep roofs of shingles weighted with stones. As they are of very irregular heights, and all turn the street gables of the upper stories streetward, this town has a picturesqueness very unusual in Japan. The deep verandas are connected all along the streets so as to form a sheltered promenade, and many of the dwellings have projecting windows of wooden slats through which the people can look without being seen. The fronts are very narrow, and the houses extend backward to an amazing length, with gardens in which flowers, shrubs, and mosquitoes are grown and bridges are several times repeated so as to give the effect of fairy land as you look through from the street. The principal apartments in all Japanese houses are at the back, looking out on miniature landscapes, skilfully dwarfed into a space often not more than thirty feet square. A lake, a rock work, a bridge, a stone lantern, and a deformed pine are indispensable, but whenever circumstances permit, the landscape gardener will add dwarfed trees of many kinds, cut into startling likenesses of beasts and creeping things; also bronze pagodas, small pavilions, tiny cascades, little lakes stocked with gold and silver fish, and streams crossed by turf bridges just high enough to let a frog pass under. As regards interior arrangement and furniture, we find these matters touched in the author's description of the house which she occupied at Nikko. The floors of the two lower verandas, she tells us, were highly polished, so were the entrance and the stairs which led to her room, and the mats were so fine and white that she almost feared to walk over them in her stockings. The room assigned to her being too large, it was instantly made into two by adjusting some light and sliding partitions. The whole front also of the room was composed of movable strips, which were pushed back during the day. The ceiling was of light wood, crossed by bars of dark wood, and the posts supporting it were of dark polished timber. The panels were of wrinkled sky-blue paper, splashed with gold; at one end of the apartment were two alcoves, with floors of polished wood, in one of which hung a wall picture of cherry blossoms on white silk, while the other contained a valuable cabinet with sliding doors. A single spray of rose azalea in a pure white vase and a single iris in another were the only other decorations. The floors were covered with fine white mats, but the only furniture was a folding screen, with some suggestions of landscape in Indian ink. The Japanese, it will be remembered, sleep on the mats, which are often very soft and elastic, using wooden pillows, which are sometimes finely lacquered and form a part of a bride's trousseau. In this house, which seems to have been rather better than an average dwelling of the middle class, Miss Bird paid fifty cents a day for two rooms, with rice and tea. The meals came up on a zen, or small table, six inches high, of old gold lacquer, with the rice in a gold lacquer bowl, while the teapot and cup were of fine Kaga porcelain. There is, of course, a vast difference between the house here described and the mud cabins occupied by large numbers of the rural agriculturists; yet even in the outwardly cleanly dwellings of well-to-do persons there is a great neglect of sanitary precautions. There is, to be sure, a bath tub, and most of the persons have recourse to it once a week, but the water is used without any change by all the inmates of a house, and soap is not employed. Partial and intermediate washings are confined to putting the feet into hot water when they are covered with mud, and washing the hands and face, or giving them a slap with a damp towel. The mats, beneath a clean surface, swarm with insect life, and the persons of the people are infested with vermin. In towns the drinking water is taken from wells situated amid crowded houses, where contamination is certain through percolations from decomposing organic matter. In the farming villages the sewage is kept in large tubs sunk into the earth at the house door, whence it is removed in open buckets to the fields.

Before looking at the staples of nourishment and the national method of dressing food, we may say a word about the kuras, or fireproof storehouses, which are one of the most marked features of Japanese towns, both because they are white, where all else is gray, and because they are solid, where all else is perishable. The foundations are of stone, on which a tolerably solid wooden framework is constructed, covered with from twenty-five to fifty coats of mud plaster. A plaster roof of considerable thickness is placed upon these walls, and above that, at a distance of a foot, a handsome tiled roof. As a rule, the doors and window shutters are of iron or bronze, and the whole outside of the building is coated with a pure white cement. Hotels, shops, and middle-class houses have their own private kuras, and for the poorer villages there are similar fireproof receptacles which are used in common.

As regards the mass of the Japanese population, the essential elements of their diet are rice, fish, and daikon—a pickled root, notorious for its frightful scent, beside which that of saur kraut is delicious perfume. The range of eatables, however, open to the richer Japanese is almost unlimited, though, except on festival occasions, very little money is spent upon the table. Over ninety kinds of sea and river fish are eaten, and thirteen or fourteen kinds of shell fish. Cranes and storks are luxuries of the rich; but game birds are occasionally eaten by the middle classes. Fowls are also killed for the table where Shintoism prevails, or where Buddhist teachings on the sacredness of life have been effaced. How large is the variety of vegetables may be inferred from the fact that no less than fourteen varieties of beans are grown for food; but, with the exception of the celebrated daikon, all of them are singularly tasteless. Sea weed is a common article of diet, and is dried and carried everywhere into the interior. Pickles and relishes are enormously consumed, cucumbers and egg plant being most frequently used for pickling. With the exception of the "loquat," which is stewed with sugar, and whose large seeds taste like peach kernels, fruits are eaten raw, and without condiment. The Japanese have no puddings, tarts, creams, nor custards, or anything in which milk or butter is essential. They are great eaters, however, of sweetmeats, but the best of these are singularly insipid, and either the sugar or the rice flour mingled with it has a stale or musty taste.

In Japanese kitchens cooking is done at small fireplaces over charcoal fires, and the utensils are, for the most part, limited to kettles and brass tongs. All birds, with the exception of quail, woodcock, and pheasants, which are broiled on spits, are first cut into small pieces, and then boiled in water, with a little salt. Fish may be broiled or boiled, but is most commonly eaten raw, served in small oblong strips, or very thin threads. A carp, cut up while yet alive, and placed where the eater can see it wriggle, is esteemed a great delicacy, and is known on bills of fare as a "live preparation of Ko-i." The chief kinds of soup used by the middle classes are bean soup, egg soup, and clear soup. The last-named potage is little likely to exhaust the appetite, being an infusion either of water and salt or of water and soy. The drinks in common use are hot water, which is the ancient national beverage—tea, prepared with water not quite boiling and merely poured through the leaves, and unmingled, we scarcely need add, with milk or sugar—saké, or rice beer, a straw-colored fluid of a faintish taste and smell, most varieties of which contain from 11 to 17.5 of alcohol; and strochiu, a form of alcohol which is drunk cold at odd hours. It should be noted that in saké brewing we have an entirely new and peculiar form of fermentation industry which differs in every respect from the European processes. It is only during the summer months that the stock of rice beer, remaining from the preceding winter is subjected to what we know as Pasteur's process, which, however, had been practised in Japan for three centuries. Saké, it seems, ought to have five distinct tastes—sweetness, sourness, sharpness, bitterness, and astringency, together with a slight trace of the flavor of fusel oil. Miss Bird thought it insipid, sickly, and nauseous. It is frequently drunk hot, and, as a rule, is taken before what the Japanese consider the substantial part of the repast. There is, in fact, both about the beverages and the dishes of Japan something so unpalatable to foreigners that it is only after long experience that a European can swallow otherwise than ruefully the native food.

As regards domestic morals and manners, Miss Bird has frequently had occasion to point out the tendency to sink the wife in the mother. In all ways the matrimonial is completely subordinated to the parental relation. Instead of a man's leaving his father and mother and cleaving to his wife, a married woman in Japan is virtually lost to her own family, and must become the submissive handmaid, not only of her husband, but of her husband's parents. Even the father is the servant of his child, but the mother is its slave. Miss Bird tells us that the children form the chief topic of the conversation at every morning gathering of the male parents in the street, while at night, after the houses are shut up, you can see through the slats a father dandling or petting the babies. The children, though to our thinking too gentle and formal, are perfectly docile and obedient, ready to help their parents, good to the little ones, and Miss Bird assures us that in the many hours she watched them at play, she never heard an angry word or saw a sour look or act. Obedience, indeed, is the foundation of the Japanese social order, and with children accustomed to unquestioning submissiveness at home, a school teacher has no trouble in securing quietness and attention. There is, we are told, almost a painful earnestness in the old-fashioned little faces which may be seen poring over text books in the schools. The habits of deference and obedience acquired in youth, coupled with the influence exerted by the practice of ancestor worship, insure to old people a degree of reverence and care on the part of their children which, even in China, is not equalled.

In Japan, as in other countries, a key to many distinctive features of its ethical code and social system may be found in the position of women. Perhaps nowhere, and certainly in no land which has developed an equally advanced and elaborate civilization, has woman heavier burdens and fewer privileges than in the island empire. She has, indeed, a happy childhood, since, although for some reasons the Japanese prefer boys, their girls are equally petted and beloved. But from the date of her marriage, which usually takes place at the age of 17, her lot is peculiarly narrow, bleak, and joyless, one, full of heartburning and hardships. She must not expect fidelity from her husband, but she must be ever loyal, sweet, and serviceable to him. That a wife should be mistress in her own household is a conception altogether foreign to the Japanese mind. From the moment she leaves her father's house a bride becomes a slave, and the servitude is the more bitter, because it is preëminently due, not to her husband and children, but to her husband's mother. Full of sad suggestions are the details of the Japanese moral lessons for women, which are enforced upon all girls from infancy, and of which literal translations are given in these volumes. According to this code parents must be more careful of a girl's education than of a son's, seeing that she must be subject unto her father-in-law and mother-in-law, and serve them. If she has been spoiled, it is added, she will quarrel with her husband's relatives. When a woman is married, runs another lesson, she shall seldom pay a visit to her own parents—only a messenger shall be sent. Neither shall she pride herself on her own descent. After marriage she must reverence her father and mother-in-law, and be kinder to them than to her own parents. "Morning and evening," we are told, "she shall inquire after the health of her father and mother-in-law, and ask if she can be of any service to them, and likewise do all they bid her. If they scold her she must answer not again, for if she shows an amiable disposition, finally the household will come to a peaceful settlement of their difficulties." She must quarrel with none of her husband's relatives, lest the family be made unhappy. It is further enjoined upon her that no matter how many servants she may have, she shall sew the clothing and cook the food of her father and mother-in-law. She must also wash the clothing and sweep the mat of her husband; in general, it is laid down that she shall live within the house, go forth but seldom, and never, before the age of 40, to public places of interest or amusement, such as a theatre, temple, or shrine. She must rise early, never sleep during the day, and work till late at night.

As regards her specific obligations to her lord and master, the code lays down the following rules: When the wife converses with her husband, she must do so with a smiling face and humble word, and not be rude. This is the principal duty of women, viz., that the wife obey the husband in all that he orders her to do, and, moreover, when he is angry she must not resist, but submit. The precept touching obedience concludes with these words: "All women shall think their husbands to be heaven; they must not, therefore, withstand their husbands, and incur the punishment of heaven." Concerning jealousy, a passion for which too much fuel is afforded in Japanese households, very stringent injunctions are laid down. The wife, it is averred, must not be jealous of her husband when he is unfaithful to her, but may admonish him in a mild, affectionate manner. "Of course," says the Japanese moralist, "when she is jealous her anger will appear in her face, and she will consequently be disliked and abandoned by her husband." When, therefore, she would admonish him on this subject, she must always do it with a kind countenance and gentle words, and if he will not listen to her she must wait till his passion for her rival is cooled, and then confer with him again. After declaring that wives must not chatter or repeat any slanders they may hear, lest they cause disputes among families, the author of the code concludes with some caustic remarks upon the feminine character. There are, he says, four bad qualities in women, to wit, that they slander, or take a spite at some one, are jealous, and ignorant. He adds that seven or eight women in ten have these maladies. The worst of these faults, he says, is ignorance. "The minds of women generally are dark as the night, and are more stupid than those of men." In all stations of life, therefore, the wife must stand behind her husband. Though she may have done good deeds, she must not be vain of them—though it be said she is bad, she shall not resist. "She shall continue to improve herself, and be careful not to repeat the same fault, and when she comports herself wisely the intimacy between herself and her husband through life will be a happy one."

The religious situation of Japan is discussed in a number of chapters, but it cannot be said that Miss Bird has added very much to our knowledge of the subject, although her observations confirm the reports of an almost total extinction of faith and devotional fervor. The most exhaustive and suggestive treatment of this topic will be found in a series of papers printed three years ago in the *Revue des Deux Mondes*. As regards the Shinto, or State religion, which experienced a factitious revival with the Mikado's resumption of temporal functions, it is well known that this propounds no system of theology or code of ethics. It does not attempt to define the nature of the Supreme Being; it does not teach immortality; it enjoins nothing but a recognition of the incarnation of divinity in the person of the Mikado, and implicit obedience to his will. The most interesting incident recorded in connection with religious topics is the author's account of an interview with the head of a sect of Protestant Buddhists, who reproduce the teachings of Sakya-muni in their primitive purity and simplicity. According to this native reformer, Shintoism, regarded as a religion, has been dead for centuries, and, as a political engine, is failing. Neither would he deny that Buddhism, in the corrupt form prevalent in Japan, tainted as it is with idolatry and overloaded with ceremonialism, had undergone profound decay; but he thought it might yet revive, and was certainly more adapted than Christianity to answer the religious cravings of Japanese human nature. Several reasons are given in this book why Christian missionaries must expect to make but slow progress in Japan. Such has been the reverence for life in all its forms which Buddhism has inculcated that not only the whole Levitical system of sacrifice but even the Scriptural phraseology concerning the atonement of Christ are, we are told, undoubtedly in the first instance abhorrent to the Japanese mind. Moreover, the Japanese have no notion of sin as distinguished from crime, and much time must elapse before they can assimilate the conception. A more subtle and formidable source of resistance must yet be mentioned. To the Japanese the notion of "eternal life" is more likely to suggest a curse than a gift of God. Shintoism, as we have said, has never put forward any teachings concerning a future, while, in Nirvana, Buddhism has promised to the pure either total nonentity or the faintest survival of conscious personality through absorption into the holy Sakya. The distaste for prolonged existence, the weariness of life, even in the midst of its enjoyments, which is characteristic of many Oriental races, seems to be emphasized in Japan. The native proverb, "If you hate a man, let him live," expresses the Japanese conviction that life is scarce worth living, much less prolonging for an eternity.

M. W. H.

A Young Criminal.

Prigs are not a popular class in the community. Polite society, we believe, will more readily tolerate a scoundrel than a prig. Indeed, an agreeable scoundrel may dine often with people who feel repaid by the cleverness of his conversation for the trouble of counting the spoons when he goes away. Judging both by their works, a prig may be said to be a person with mistaken ideas of what is wrong; a scoundrel, one similarly deluded about what is right. There used to be a class of books for children in which the standard of excellence had so perceptible a leaven of priggishness that the value of the whole loaf was neutralized. *A Bad Boy's Diary* (J. S. Ogilvie & Co.) is not a work of this character. The youth who is supposed to record his proceedings, in it seems likely to find a chance to prepare his next volume in the quiet seclusion of a penitentiary. He is even so depraved as to be tiresome. We advise our readers not to allow imitative children to become familiar with his exploits. Such books ought not to be written, much less printed.

Although the thermometer at Winnipeg, Manitoba, has registered 30 degrees below zero, Evangelist Hammond has been holding open-air meetings there, which have been largely attended. It is said that 1,000 persons have been converted.

THE TOWN MEETING IN HISTORY.

The Effects of Local Self-Government as Seen in Different Nations.

The first of a course of three lectures on "The Historical Development of American Ideas" was delivered on Monday by Mr. John Fiske in the beautiful new hall of the Long Island Historical Society in Brooklyn, before a large audience. Mr. Fiske said that the visitor to the United States often made the mistake of seeing only the great cities, Niagara, and the far West, while in fact the best place to study institutions which are believed to be peculiarly American might be in some small New England towns. Although the United States is often spoken of as a new country, there are portions of New England whose history, dating back to James the First, may be approached in the spirit of the antiquarian. Especially is this the case when the keen competition of the fruitful West and the facilities for transportation are producing a change, if not a deterioration, in New England social and political life. Sketching a typical New England village, the speaker found analogies that led him to refer modern peculiarities to ancient origin. The generous way in which a New England village was built was closely associated with the historic origin of the village. It implied abundance of land, the absence of political privilege in land owning, and the absence of a population who might be addressed in a patronizing tone. He pictured the intellectual stability of such a village, where all labor, and where the daughter who baked bread in the morning might paint on china in the afternoon.

It will, he said, be long before the simple, earnest, and independent type of character of New England men will cease to bear upon the whole of American society. Quite enough has been said of the unreasoning arms and ascetic proclivities of the Puritans. These were but symptoms of the intensity of their reverence for the grand principles to which we owe the Bible and Christianity. The colonists of New England were not an assemblage brought together by private enterprise or for commercial reasons. The Puritans of 1630-50 were men who had ideas and principles, whose leaders were the Hampdens and Cromwells of that day. From their communities the idle, shiftless, and disorderly were excluded. They were a body of picked men. Out of such colonization nothing but democratic society could flow. They formed village communities, the surface of the country was laid out into townships, and then followed the town meeting, an institution which in its present form is peculiar to New England, but which as a principle of local self-government has existed in various forms for ages. At first the New Englander attempted to hold one town meeting a month to discuss all the affairs of the community. In cities, the Mayors and Common Councils are developed from the town meeting. The thought expressed by De Tocqueville is seen to be measurably true to-day, that as we go south the less active does the township apparently become. Yet something like the town meeting principle lies at the bottom of the whole political life of the United States. The problems are to preserve tranquillity to the State and keep the people in direct contact with the Government.

Something very like the town meeting is seen in the cantonal assemblages of Switzerland. The political institutions of the White Mountains and the Alps not only very closely resemble each other, but are connected by strong bonds, if there is not a common origin. The communal Governments of the ancient Teutons bear a strong resemblance to the local self-government of town meetings. The government of the clans was founded on real relationships. When the clans ceased their nomadic life, the townships or "marks" were formed. The lands that were held and used in common were the origin of the public playgrounds and parks. So close is the analogy that Boston Common was used as a pasturage as late as 1830. Mr. Fiske spoke of the local self-government that has been so extensive under the communal system in Russia, and said that in spite of the so-called Russian despotism the decision of the village assembly in Russia was in local matters absolutely without appeal. The Russian Government was a tax taking and not a legislative despotism. When the Russians drove out the Mongolians they exchanged a despotism which they hated for one in which they had a pride. At least five-sixths of European Russia is comprised in these communities.

The Puritans did not invent the town meeting. They were familiar with the vestry meeting; but they were severed from the church aristocracy, and discarded ecclesiastical and lordly terminology. They realized that the preservation of local self-government was essential to the liberties of a people. Mr. Fiske gave copious reasons why local self-government had obtained so much stronger foothold in England than in France. It was to this fact that he attributed the supremacy of English-speaking people throughout the world, and especially the success of their colonies. He attributed the failure of the French in Canada to their want of proper observance of the principle of local self-government and the substitution of the absolute despotism of Louis XIV, and the attempt to govern by prefects, which finally led to the great revolution of modern times. He concluded by saying that the triumph of Wolfe marked the greatest turning point in modern history.

A Ruined Palace in Nevada.

From the Carson Appeal.

All residents of Nevada will recall what a famous resort Bowers's Mansion used to be in the flush times some fifteen years ago. Sandy Bowers made some lucky turns in Crown Point and Belcher, and almost before he knew it was worth a cool million, and some say more. He believed that money was made to use, and so purchased some property near Washoe Lake and built his mansion. It was by far the most pretentious dwelling that had ever been thought of in Nevada, and when people saw the broad and solid masonry going up they wondered if it would not bankrupt its builder. After the house was finished the Bowers went to Europe for upholstery and furniture. The house cost about $100,000 to build, and the furniture cost about as much more. It was a simple proposition with Bowers to have everything in sight "and —— the expense." He had about him some bad advisers in those days, and they led him into all sorts of extravagance. He was open-hearted and liberal as the day, and the mansion became a favorite resort. He was never happier than when he had a big crowd dancing in his parlors and drinking his champagne. He gave grand suppers, balls, and receptions, and the bigger the crowd the better he liked it.

This sort of thing went on for years, and presently Bowers reached the bottom of his sack. Gradually the property passed out of his hands. It went little by little, but it went all the same, and finally Sandy Bowers died in poverty, and left a widow known as the "Washoe Seeress," a good, kind-hearted, genial old lady, who makes a living by revealing the future, and is looked upon as a wonderful medium by the Spiritualists. After his death the glories of the mansion departed, and at the present time it is uninhabited.

A few Sundays ago an *Appeal* reporter visited the place. The gate was tied up, and the unbroken road showed that no carriages had driven through it for many a day. A stroll over the grounds showed that they were really deserted by everything except birds and jack rabbits. The dancing hall was empty, and the old bath house, supplied with water from the hot springs, had been turned into a sort of hostelrie for the wayfaring tramps, who, at the approach of footsteps, [illegible] themselves to the hills. The fountain, which in better days had sent [illegible] high in the air, and showered its spray upon the grass when the wind was high, had evidently not been in a state of activity for years. A blacksnake lay coiled on the masonry. Unabashed by human presence, he continued basking in the sun, and wore the air of a party who knew his rights. Lizards darted in and out of the crevices of the stones, and mottled toads, with bellies of aldermanic patterns, sweated and sweltered in the grass, the growth of which no lawn mower ever [illegible]. The house had kept pace with the premises in the matter of decaying. The doors were all nailed up, and any one stopping on the porch would wager any amount that the building was empty. Each tread was multiplied into a score of echoes which only empty houses [illegible]. A peep through the windows showed nothing but uncarpeted floors, bare walls, and ghastly white ceilings. Bowers had built a fish pond when he was flush, and not forgetting that scenery was something, placed an island in the centre. This was covered with a [illegible] of willows, which swept the water with [illegible] picturesque effect. The fish, [illegible] held possession of this and [illegible] oblivious of intrusion. The water was perfectly clear, and from the bottom [illegible] vegetable growth was [illegible] itself a sufficient [illegible] The weed was fine and green, and [illegible] heavy masses that half the [illegible] was [illegible] with it.

The Divisions of Labor.

[illegible]

Tennyson can take [illegible] [illegible]

That's business. A [illegible] can buy a [illegible] bonnet for $1[illegible] but prefers to pay $[illegible] is more stylish. That's foolishness. The [illegible] works ten hours a day and shovels out three or four [illegible] of earth for $1. That's labor.